

The Bombay Guardian.

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WEEKLY REVIEW.

—A CORRESPONDENT asks us what the meaning of the word *inracinated* is. It appears that we once used this word. He says he cannot find it in Webster. Neither can we. But we find in Webster the word *deracinated*, meaning 'plucked up by the roots.' *Inracinated* would seem to mean rooted or inrooted.

—IN 1877 the discovery was made that Mars is not, as was supposed, without moons. Two were then discovered; they have been recently observed again. They are very small affairs indeed, compared with other known satellites; if regarded as cannon balls they would be thought pretty big. One of them is ten miles in diameter and the other is seven. This latter body, if composed of dry land only, would only accommodate two such cities as London.

—PROFESSOR Nordenskjöld, in his recent voyage round the north of Asia, discovered a huge marine animal known as *Rytina Stelleri*, supposed hitherto to have been extinct. The Rev. W. H. Dallinger adduces this as another instance of the unwisdom of inferring age in geologic deposits from the length of time which an organic form is supposed to have ceased to be a living inhabitant of the globe.—Mr. Dallinger believes that it is possible to combine photography with the system of heliographic signalling of which we have been hearing so much lately, so that at intervals of 20 or 50 miles it will be possible to photograph the messages sent.

—THE masses in India have long complained of the salt tax as oppressive. Half a century ago the tax levied in this Presidency was 8 annas the maund (82 lbs.) We remember the dissatisfaction caused by the increase of the tax to one rupee, twenty years ago. It was afterwards raised to Rs. 1½, then to one rupee thirteen annas, and in 1878, to Rs. 2-8-0. The duty was much higher in Bengal viz 3-4-0, but was reduced to Rs. 3. Now the *Bombay Gazette* points out that the gross receipts of revenue from this source in this Presidency have doubled in six years. The net salt Revenue of the Empire for the current year is about seven millions, very much the same as the revenue from opium. Well-to-do people may think a tax of half an anna a pound a very light tax, but as a matter of fact half an anna is a very large sum to people that live on four rupees a month, and a pound of salt will not last many days in a rice-eating family. Along with the development of this kind of taxation we have the diminution of duties on imported wines and spirituous liquors. The rich must have their luxuries as lightly taxed as possible and the great burden of the maintenance of a Government that gives large salaries to its favoured ones, is thrown upon the class that are living on the frontiers of starvation.

—A CORRESPONDENT asks:

"Could you enlighten me on the following point. Suppose a man is justified, does not seek entire sanctification, is killed suddenly, will his dying without being sanctified shut him out of the kingdom of heaven?"

A man that is justified is a man that is accepted of God, and no man who is accepted of God can be shut out of heaven. But whom does God justify? God justifies the man who receives Christ for the pardon of his sins and for the power to lead a holy life. When God forgives a man the Holy Spirit takes up his abode in him. Sin is that which the man has to be saved from, and holiness is that to which he is saved. But it may be that at the time of being pardoned a man may have very defective views of what holiness consists in; he gets more light as he goes on, and it is expected of him that he will avail himself of this light to advance in the divine life. He may have light as to the requirements of God, before he obtains light as to the availability of the divine help, and in this state he may suddenly die, but inasmuch as he is prepared to receive that help as soon as it is revealed unto him, we cannot doubt that he will go to be with Christ. It will simplify matters if we constantly bear in mind that salvation is from sin. There are many people in the churches who imagine themselves justified and who are not hungering and thirsting after righteousness, and who, consequently, are not led by the Spirit of God and are not the sons of God. To them, of course, sudden death will be sudden ruin. Without holiness no man can see the Lord.

—A CORRESPONDENT asks:

"Is a person who sits up during prayer, especially when praying for the manifestation of the Holy Spirit, a follower of Christ? I excuse a sick one, unable to kneel, but I think there is no possible excuse for those in health and able to kneel. 2ndly: What think you of a professed follower of Christ who brought a dog to Church and allowed it to run at large all through service and during the celebration of the Lord's Supper? This I count horrible desecration."

It appears to us that a man who brings a dog to church, is unmindful of the command to love our neighbours as ourselves. This precept requires us to have regard to the feelings of others and most people would consider it an unseemly thing to bring a dog to church. We have much respect for a good dog; but in church prefer his absence to his company.—With regard to the matter of postures in prayer the Scripture does not restrict the worshipper to any form of prayer. We are told of acceptable prayer offered on the knees, prostrate, standing, sitting, in bed. Our Lord says, "when ye stand praying, forgive" &c. Mark xi. 25. The Spirit that dictated the Scriptures has been careful to preclude the idea that any particular posture will commend us to God. In other religions this is a very important matter. The Mus-

sulman is obliged to go through a series of genuflexions and prostrations. Ritualists attach much importance to the posture. We remember being reproved once for kneeling on one knee. We repudiate altogether the idea that reverence is a matter of posture. God looks at the heart and we fear that among the multitudes kneeling in our churches he sees many who have never once really bowed their hearts before him. We confess that when, entering a church during the time of prayer, we have seen persons sitting up and looking around them, it has seemed to us that they could hardly be conscious of the presence of God or be in a prayerful state of mind.—On the supposition that they were really thinking more of man than of God, would it help them to kneel? Perhaps it would, especially if they asked God to save them from doing it hypocritically, to please man. We think it a good rule to adopt such posture in prayer as most favours our having a devout spirit. Paul says he would have men pray every where, though he certainly would not have them every where assume the kneeling attitude.

—SIR George R. Sitwell and Herr. Carl Von Buch have furnished the *Times* with a statement of a discovery made by them while attending the *seances* of the Br. National Association of Spiritualists, said to be the most genuine in England, and conducted under the strict test conditions. A spirit who was declared to be that of a dead girl aged twelve years, was seized by them and discovered to be no other than the medium herself, Mrs. Corner. Her discarded garments were found behind the curtain. How many more of these exposures will have to be made before people abandon their belief in this 19th century superstition?

—THE sons of the Prince of Wales have, along with the other midshipmen of H. M. S. Bacchante, had their faces tattooed with an anchor on each side of the nose; much to the chagrin of their parents. The alarming thing is that it will probably become the standard of manly beauty in England when these middies get nearer the throne, and all the sons of fashion will be tattooed.

—Those who have attended the camp-meetings held at Lanoli, (and others doubtless,) will be glad to hear that it is proposed to hold another this year to commence March 24th. Good Friday occurs this year on the 26th of March. We hope to give early information of the arrangements made.

—THE Rev. G. Gregson was with the Cabool field force at the time the attack was made on Sherpoor. He arrived at Cabool December 10. On the 14th he thinks the force of the enemy must have numbered 40,000 men, half of them armed with guns, the rest with knives. On *Guard* for February contains his diary describing the conflicts with the enemy until the 23rd, when the last unsuccessful attempt was made by Jan Mahomed's force to dislodge the British from their cantonments. He speaks of the

great care taken by the Afghans to carry off their dead. They themselves are ferociously savage in mutilating and slashing the dead bodies of the British that fall into their hands, and they seem to think that their dead will be similarly treated, if they do not rescue them. They freely expose themselves to fire in the endeavour to carry off the dead body of one of their soldiers. Nothing could be more abominable than the conduct of the Afghan troops during the days when they were in possession of Cabool.

—THE Athenians, we are told, spent their time in nothing else but either to tell or to hear some new thing. The passion for some new thing exists still in many quarters. The *Indian Mirror* says: "We are tired of old things. Those old creeds and old prayers, old men with old hearts, old faces and old aspirations, we are tired of them." Some new thing in religion is demanded. The demand, in this instance, begets the supply. "A new dispensation has come down upon the Brahma Somaj which proclaims a new programme to India. Its chief merit is its freshness and its one watchword is 'God the mother of India.' It preaches no idolatry, no mediation, no miracles, no creed-bound faith. All its changes are rung upon that single word, God-Mother. What the dispensation is it will be our duty to explain hereafter. Only one thing need be said here. Every thing about it is new." Hitherto the people of this country have thought it the greatest reproach that could be brought against any religion that it was new; they held to the opinion that whatever was new in religion could not be true. Nevertheless they have accepted at times what they believed to be new manifestations of the old. Will they accept of this new avatar, God the Mother of India? Speaking of the recent Town-Hall Lecture on God-Vision, the *Mirror* says: "Formerly the Brahmos used to adore a distant and indistinct Deity. Now they say, Lo! our dear Mother is here." Of course, other nations have no part or lot in this new God, the Mother of India. As ministering to the national pride this new religion is commended to the sympathy of the Hindoos. It leaves other nations where Hindooism leaves them, in the position of *Mlechhas*, out-siders.

—THE Queen of fashion must be greatly delighted with her faithful liege, Sir Ashley Eden. Some Native gentlemen lately petitioned that Native gentlemen might be permitted to wear brimless caps on official and public occasions, showing respect by uncovering the head. Sir Ashley is shocked at the proposal. He says "that no European of respectability would appear in public in such caps." This is rather hard on the editor of the *Bombay Guardian* who has done this disreputable thing for a quarter of a century. Sir A. Eden's reply should be forwarded to the venerable author of *Sartor Resartus*.

—WE have much pleasure in mentioning that the series of meetings announced for this week in connection with the Bombay Missionary Conference have been very well attended. The morning prayer meetings have been found very profitable, and we trust the earnest prayers offered will be followed with blessing to the Christians of Western India, Native and foreign. We transfer to our columns a very good report of the Rev. R. A. Hume's excellent sermon,

The exercises on Thursday and Friday were of a very varied character. Besides a good many addresses, some anthems and other sacred pieces were happily and impressively rendered by a well-trained choir. On Thursday, after some remarks by the chairman (Mr. Bowen,) Mr. Scott, the newly arrived missionary of the Free Church, spoke on "Interest in Missions the duty and privilege of Christians"; Mr. W. Simpson on Chr. Literature in W. India; Mr. Carss (C. M. S.) on the Bible in W. India; Mr. G. Navalkar on District Preaching; Mr. E. S. Hume was to have spoken on the Training of the Native Chr. community, but the lateness of the hour hindered him from going into the subject, and Mr. Blake for the same reason spoke very briefly on the present power of Christ. These addresses were all excellent and well worthy of being had in better remembrance than is usually possible when the meeting is so diversified.

—WE should not omit to make mention of the beautifully executed cards with Scripture texts in Marathi prepared by the Rev. Mr. Bruce of Satara, so well fitted to be useful in connection with Sunday schools. We recommend all who have to do with vernacular Sunday schools to apply to him for a supply.

WE have been going through the fifteenth report of Dr. Cullis's work of faith, as it is called, in connection with the Consumptives' Home and other institutions under his care in Boston, (America) and elsewhere. Beside the Home mentioned there are the Spinal Home, two orphan Homes, a Deaconess's Home, Grove Hall Church, a Cancer Home, Home Missions at various points, the Boydton Institute in Virginia for the education of the coloured people, a Tract Publishing concern and Foreign Missions (at Basim, India.) The word *faith* used in connection with these works does not imply that there is any monopoly of faith in such, or that Christian work carried on in a different way may not be in faith. Paul devotes several chapters of one of his epistles to exhortations and arguments having reference to contributions in behalf of the Poor Christians of Judea, and it would be a mistake to suppose that we are abandoning the principle of faith when we set before a body of Christians the claims of a particular charity or society. But it is thought that there is so great a tendency to lose sight of our dependence on God, through the arrangements made for keeping the claims of this and that society before the public, that it is desirable to give an exhibition of faith that will carry its own demonstration with it, viz. by asking no man for help, but simply addressing God in prayer. This does not hinder that pastors of churches and editors may bring the particular work we are concerned with before the minds of the public. The annual reports show what amounts are required to carry on the work. We are very heartily in favour of whatever tends to the development of faith in God's people, but we think it would be a great mistake to conclude that there is necessarily an absence of faith when, besides waiting upon God in prayer, a man takes care to bring the needs of his work before Christian people. Our Lord bids us pray to the Lord of the harvest to send forth labourers into the field, but we are not to under-

stand by this that nothing should be done to bring the question of personal duty before young people. Probably however, we rely upon the latter mode too much and upon prayer too little. God has been with Mr. Müller in his work, and there is reason to believe that many Christians have been led by Mr. Müller's great work to a simpler faith in God. More than 30 years ago the Lord showed us that it was our privilege to make known all wants pertaining to ourself to God alone, saying nothing to any man about them. This matter is somewhat complicated, or the exercise of faith is more difficult, when others are dependent on us; but some have evidently obtained a perfect conviction that even in such cases they were called to pursue the plan of not asking man. Their position has at times been a very trying one. The perusal of this report shows that if Dr. Cullis had consented to make a monthly statement of his needs, he would perhaps have been saved much disappointment and sorrow. Dr. C, has been every year adding to the institutions dependent on him and it is most important that he should not get before the providence of God. He expects the aid to come not as manna from heaven or as the food to Elijah by the brook Cherith, but through the benevolence of Christians, and the divine help will necessarily bear some proportion to the standard of piety in the Churches. We give some extracts from this report, showing the spirit of faith and true piety influencing this good man:

"Oct. 12. It is now after 2 p. m. and thou sfar the Lord has kept me waiting. At this moment, I have not a cent in the world of my own or belonging to the Home. I am at peace, for I am the Lord's, and he has promised that if we seek first the kingdom of God and his righteousness all these things shall be added."

"Oct. 15. This morning I had a bill of twelve dollars to pay for milk. The man left word at the Home yesterday that he would call for the money this morning. See how the Lord delivered. The mail brought from Philadelphia, Pa., five dollars; I had four dollars and fifty cents in my pocket, and this was all the money I possessed. I prayed that I might find the money at the Home; on reaching there, I found in the box two dollars. I went to the Spinal Home, and found in that box twenty-five cents; this made eleven dollars and seventy-five cents; twenty-five cents more were needed. I went to both of the Children's Homes, and found not a cent in either box. I looked to the Lord and asked for the other twenty-five cents. I returned to the Home and found that in the ten minutes of my absence a visitor had dropped into the box twenty-five cents. Bless His dear name! That bill was paid. I take this as an earnest that God will make His Word true, and we shall yet abound."

"Nov. 4. Only 13 dols and 51 cents thus far this month, and we need thousands. Never have we had such a trial of faith. God knows, and I wait patiently for him. 8. The gifts have been 12 dols. Bills are owing and no money to meet them. My soul has been crying to God. I have told him that his word is at stake and his word is all the claim I have. My heart is filled with thanksgiving for I know God will come to my help. 16; I had a bill to pay of 350 dols. As it was due at a bank, it must be paid before two o'clock. I prayed the Lord to let me pay this. It was one o'clock when, returning to my office, I found a man at the door to pay me 264 dols. With what I had on hand, the bill was paid."

"18. Only one dollar to-day. I am pleading for thousands of dollars to meet all our needs and many tens of thousands I am asking God to give for his work. Dec. 2: I have had such conscious power in prayer this evening that I realized what it was to be filled with the Spirit in such fulness that it seemed as if my body could scarcely contain the gift; and as I pleaded for the work, my heart cried from its ocean of fulness, Victory! victory! victory! Oh to be a temple of the Holy Ghost! My soul has dwelt in heaven this evening, and the thought that he dwells with me fills me with unutterable joy. It is a holy ecstasy; the glory fills me.—I have been waiting upon God these many weeks for deliverance from the trial resting upon my work; they have been weeks of deep humbling before God, weeks of patient waiting. Not a murmur has ever entered my heart, but the long waiting has brought my soul under the power of God, with an unspeakable yearning for the blessing that came upon the Church of old: 'they were all filled with the Holy Ghost.'

At the close of the year he writes: "In closing this account of the Lord's dealings with us I can only exclaim, What hath God wrought. For two years we have been in great straits; through all he has made true his promise, I am with you always. Although on account of our great trial we have run behind in our expenses, yet in no way have we been cast down." Dr. Cullis is frequently called upon by persons who wish him to offer in their behalf the prayer of faith that they may be healed.

THE Quarterly Meeting of the Bombay Branch of the Young Women's Christian Association was held on Monday evening, the 26th of January, at the house of Surgeon Major Partridge, Cumballa Hill. It was good to see such a number of young women gathered together, fully 70 being present. After tea, the meeting was opened by singing and prayer. Dr. Partridge explained the origin and object of the Association, and the Rev. G. Bowen gave an address on the Prayer Union Motto text for the year, "Let the word of Christ dwell in you richly in all wisdom" Col. III. 16. We subjoin the notes of the explanatory address, in the hope that those of our readers who had not the opportunity of being present, may be led to take an interest in this most important branch of Christian work:—The name "Young Women's Christian Association and Institute Union" originated in the Union of two associations for the benefit of young women, both known by the name of young Women's Christian Association and which had been working separately for 20 years. The one, organized by Lady Kinnaid, had been establishing classes, Institutes and Homes in London; and the other, set on foot by the late Miss E. Roberts, had been working as a prayer union among Christians on behalf of young women. The Association as it now exists is divided into the Friendly Union and the Prayer Union. It is open to young women of all denominations and of all classes of society.

The "Friendly Union" consists of members of Bible classes, and any young women who may desire to place themselves under Christian influence.

The Prayer Union members are those who desire distinctly and avowedly to be on

the side of Christ, and to unite in prayer on Friday evening, Saturday evening, or Sunday morning or evening.

Membership is ratified by the signature of a printed slip, in return for which each member receives a white card, with her name and the date of joining written upon it by the Local Secretary. Besides these white cards a red motto card is given at the beginning of the year to each member of the Prayer and Friendly Unions.

Members are also provided with a paper of monthly subjects, for private study, and for use at the meetings. These papers contain subjects for intercessory prayer, which the members are expected to take up once a week in private.

The annual subscription is one rupee for each member. The monthly magazine of the Association, entitled "The Home Friend," can be procured from the Local Secretary on payment of one rupee per annum in advance.

The sheet Almanack for this year contains Mr. Pennefather's annual letter, and is supplied gratis to all the members.

The Association has made good progress in Bombay. Five years ago there were three members—now the number is 115, besides 25 resident in Poona, where it has been found convenient to form a separate branch.

Meetings of the members for prayer and Bible study are held at Major Oldham's, Girgaum, the last Monday in each month, at $\frac{1}{4}$ to 6 p. m. and at Mrs. Wells', Paper Currency Building, Rampart Row, Fort, the second Thursday at 8 p. m.

Several Bible Classes are held by different members of the Prayer Union, of which information can be obtained from the Local Secretary, Mrs. Partridge, Bella Vista, Cumballa Hill, or the Friendly Union Secretary, Mrs. Mody, at Major Oldham's, Girgaum.

Next to the Bible classes, the most important local work in which the members are engaged is the Flower Mission, which supplies bouquets with scripture texts to the patients in the different hospitals. In connection with this we had at Christmas the "Pillow Mission." Y. W. C. A. members and other Christian friends wrote letters to the Secy., enclosing Christmas Cards, and on Christmas morning all the patients in the European General Hospital, the Soldier's Hospital, at Colaba, and the House of Correction, as also each inmate of the Government Workhouse, received a Christmas letter.

We cannot here speak of the individual work carried on by the members, but we know of many who are employed in personal dealing with souls. May the number of such workers be greatly increased.

The Bombay Guardian.

SATURDAY, FEBRUARY 7, 1880.

VICTORIOUS PRAYER.

CHRISTIANS too often allow themselves to be baffled in prayer by the suggestion that which they ask for will be bestowed *some other day*. They find it much easier to believe that God will at some future time grant what they ask than that he will give it to them at once. Are they praying for victory over some besetting sin? The suggestion is that they shall have victory at

some period in the future, and they rest satisfied with this. Are they praying for a satisfying sense of God's love? They conclude with the idea that at some period in the future, on some sunny day, under circumstances different from those in which they now are, the blessing will come to them. Are they praying for the restoration of some sick friend? Well, they are led to assume that in the course of some days, not immediately, the prayer shall be fulfilled. Are they praying for the conversion of some loved one? Well, they reach the conclusion that at some time or other, somewhere in the future, not to-day, the prayer will be answered. They stagger at the thought of an immediate fulfilment. They shrink from the idea that the responsibility is laid upon them to entertain an immediate expectation of the answer. We do not say that in some of these cases the suppliant may not properly leave the matter in God's hands; but it is important that we attain a clear conviction that it is not want of faith that bids us look to the future. Our adversary gains his point generally, when we rest satisfied with the presumption that the thing will be done some time or other. In the great majority of cases it is just as easy for God to grant what we want immediately, as to grant it at some future time. Jacob, that night when he was wrestling with the angel of the covenant, was tempted to leave things in an unsettled state. The angel said, let me go, the day breaketh. Jacob made answer, I will not let thee go, unless thou bless me. He had been wonderfully favoured; why not rest satisfied with the general conviction that God would do all things well? Jacob was enabled to recognize faith's opportunity and secure the victory. Was there any reason why he should wait for the blessing? There was the appearance of a reason; the angel himself suggested it; it might have been represented as a graceful acquiescence with the arrangements of God; as a mark of humility. The Syro-phenician woman might have inferred from the refusal of our Lord to take notice of her petition that some other hour would be more suitable for urging her request. Bartimeus might have come to the same conclusion. The two blind men who, on another occasion, followed Jesus through the streets of the city, crying unheeded for delivering grace, might have drawn the same inference. But in all these cases the suppliants made up their minds that it was their privilege to get what they needed then and there, and their faith was victorious and obtained them not merely the blessing sought but an honourable mention in the book of God, that others might learn to imitate them in their faith. Our Lord was on his way to the house of the centurion to heal his servant, but how glad he was when the faith of the centurion enabled him to heal the sick man at once, without taking another step. 'My brother shall rise again in the resurrection at the last day,' said Martha. Jesus replied: 'Said I not unto thee that thou shalt see the glory of God? I am the Resurrection and the life.'

When the Israelites had actually reached the threshold of the promised land, having spent nearly a year on the journey, they did not believe that they could then and there enter in, but thought that it would only be possible some other day; and the consequence of their unbelief was that they had to go back to the wilderness for 39

years. Say not ye, 'There are yet four months and then cometh harvest'. There was a harvest the same day that the seed was sown in Samaria. How came it to pass that the Lord so wonderfully used Mr. Moody? Mr. M. got hold of this idea of immediate answer to prayer. Believing that God was just as ready to save sinners at a given moment as he ever would be, that the present moment is emphatically God's moment, he began his work in England with the idea that God would save people in every meeting, and his expectations were fulfilled. When we speak to an unconverted man on the subject of personal religion, we are too apt to imagine that that is not the hour for his conversion, but merely the hour for making some impression upon him, to be followed at other times by other impressions, and gradually at some future time contributing to his conversion. Unbelief makes us afraid of the present, just as though God had said, *Not now* is the day of salvation, *not now* is the accepted time. It is a grand point gained when we learn to pray to God and to speak to our fellow-man with the idea that God will grant us our request at the time we present it. At the time of prayer let us enquire, is there any reason why I should not look for an immediate answer? What does the word of God say to my request? Does it tell me that he is able to grant it? That he is willing to grant it? That he is as ready now as he ever will be? Just here perhaps another class of thoughts will come up. Am I doing God's will? Am I willing to be led by him? Am I cherishing any habit or inclination that is against the mind of the Spirit? Self-examination will perhaps bring to our consciousness the fact that our heart condemns us at some point and the Spirit of God will require us to attend to that neglected matter at once. In this we have an illustration of the importance of seeking to offer the prayer of faith. Had we been simply content to leave our prayer at the throne of grace to be attended to some time or other, we should not have found out about the accusations of our heart.

This willingness to leave matters indefinite, perhaps proceeds from want of deep interest in that which we are praying about. If a man were praying for the life of a beloved and only child, he would not be content to leave matters indefinite; but would agonizingly ask for an immediate answer. If the Christian, praying for the conversion of some one, should realize the fearful state of a soul unreconciled to God, and have some just conception of the wrath of God impending over the impenitent, he would be led to seek with greatest earnestness an immediate answer to his prayer. Like Jacob he would say, I cannot let thee go unless thou bless me. We are told in Revelation of some who having contended with the accuser of the brethren, overcame through the blood of the Lamb. This blood became a token to them that God desireth not the death of the sinner, but that he should be saved; the love of Christ for the souls of men became a pattern to them; they became animated by such a genuine love for the unsaved that they would not allow themselves to be discomfited at the throne of grace by the arch-accuser trying to quench their love and suppress their faith. This is the conflict that we have to carry on when we would come to God in earnest for the

souls of men. Paul, speaking of this very matter of prayer, says to the Colossians, 'I would that ye knew what great conflict I have for you and for as many as have not seen my face in the flesh.'

INTERNATIONAL BIBLE STUDY.

February 15, 1880. 1 John IV. 7-16.

"BELOVED, let us love one another; for love is of God." 7. 'Beloved': the apostle does not wait for others to love him before he loves them, as the manner of some is, who excuse themselves from loving others because they receive no love from these. Such persons show that they have no conception at all of Christian love. The love that is of God is that alone to which God gives the name of love; and the nature of this is that it recognizes every one for whom Christ died (and for whom did he not die?) as by that fact, invested with a title to all the love that we can give them, and the love that we are to give them is not so much our own as God's; for love is of God, and it is with you that you, as a steward, may dispense it to others. In fact, it is our love to Christ that is to govern us in our conduct to our fellow-men; we are not called upon to consider their poor corrupt nature but the faultless nature of Christ. Our love to him is to find expression in loving acts to our fellow-men. Every one that loveth is born of God and knoweth God. The presence of love in us is the witness that we are begotten of God and that we know God. What a fearful thing to lose this out of one's heart, and what a deadly enemy is he who would dissuade us from loving, or persuade us that something else is of more account. Love is of very little account in the sight of men; for love is of God and God is love, and men desire not the knowledge of God.

"He that loveth not knoweth not God, for God is love." 8. Theology means the knowledge of God; but according to the inspired writer theology is summed up in one little word. The only true theologians in the world are the people who love, however contemptible they may be in the estimation of their fellowmen, for their ignorance of things that are thought to be important. This is the divine *Shibboleth* given us whereby we may know the people of God and the people of the world; but we ourselves must have this love reigning in the heart otherwise we shall not be able to apply the test. Applied to the church, at large, to the bodies that are called evangelical, what multitudes of carcasses would fall in the desert of this world and how would the church of God be attenuated in the eyes of men. John proceeds to refer to the manifestation of the love of God made in the gift of his Son, and the gift of life in him; for this life is love. And he says, let us not misunderstand the origin of this love. The question does not relate to our love to God, that is, to love begotten of the heart of man, but to love proceeding from the heart of God. It is only the fresh particles of water in the ocean that are turned to vapour and received up into heaven; in other words it is only the water that has already come down from heaven and has found its way through the rivers to the ocean, that can return again on high. Similarly, it is only the love that has come to us from the heart of God, that we can give to our fellowmen or give back to God. The

Gospel reveals to us the unchanging love of God, and becomes the basis of our faith. The Apostle John had lived the best part of a century in the knowledge of the cross, and evidently attaches just as much importance to it now as he did at the beginning.

"Beloved, if God so loved us, we ought also to love one another." 11. This is not man's logic. Men could understand the apostle better if he said, If God so loved us we ought to love him. But the argument is this: If God so loved that neighbour of mine as to give his Son to die for him, the love of God that is shed abroad in my heart will naturally seek the welfare of my neighbour.

"No man hath seen God at any time. If we love one another God dwelleth in us." I cannot see God in his own nature, but I can see him in my brother, for he dwelleth in him. How do I know that he dwelleth in him? Love dwelleth in him and this certifies me that God is in him of a truth. "And his love is perfected in us." 12. No more wonderful statement than this is made in the Bible. God's love has attained to its highest exhibition when they who have been redeemed by Christ love one another with pure hearts fervently; each one filled with God's love and each one loving others with that very love. The glory of the husbandman is when the branches that are in the vine all live upon the fatness of the vine and bring forth the utmost fruit. The disciple that is perfected shall be as his master.

"Hereby know we that we dwell in him and he in us because he hath given us of his Spirit." Love and the Spirit are here interchangeable terms; what is predicated of one is of the other. We have his Spirit when we are constrained by love.

"And we have seen and do testify that the Father sent the Son to be the Saviour of the world." Not merely Saviour, but Saviour of the world. John writing probably near the close of the century, still bears the testimony of an eyewitness. He had seen Jesus hanging on the cross, and had heard the words uttered by him there; he had seen the risen Jesus and eaten with him, and had heard his command to go every where with the Gospel, but above all he had participated in the outpouring of the Spirit of God on the day of Pentecost, revealing Christ at the right hand of the Majesty on high.

"Whosoever shall confess that Jesus is the Son of God, God dwelleth in him and he in God." A man can only confess what belongs to his own experience. It is not the statement of an opinion, to confess that Jesus is the Son of God. You truly believe in Christ and make yourself over to him to be saved by him; he then commits himself to you, (John ii. 25) and his love takes possession of you, and you joyfully declare what God is giving you to know, and it is then evident that God dwelleth in you and you in God. "We have known and believed the love that God hath to us." 16. We know it by experience and we believe that there is more to follow. "God is love." The Apostle does not wish this to be thought a mere figure of speech, but the most glorious of all facts. Too many Christians know it intellectually only, not experimentally, but it is a great reproach to any one to go on in that state. Love, by the nature of the case asks only for the opportunity of manifesting itself and faith affords that opportunity.

REMINISCENCES. LVII.

We resume our extracts from the Journal kept in December, 1842:

Mad. de Stael: "Federation is, I believe, a system very favourable to happiness and liberty, but it is almost always prejudicial to the greatest possible display of arts and talents; to promote which taste must have attained perfection." It is not in the power of taste to create works of genius; taste is not an essential quality in the formation of literature. Great works always and necessarily precede canons of criticism; and those works that are formed by a critical age, can scarcely be other than works of imitation, and must want the originality that alone consists with boldness. The demonstrative circle of criticism must be a little within the ample sphere of genius.

I do not see the impossibility of a true taste being formed in a confederacy of small states; the literary legislation arising from the union of learned men in one common centre may as probably be a noxious tyranny as a fostering protectorate. No literature could be more metropolitan than that of France until the period of the revolution; yet there is little doubt in my mind that the strenuous code of criticism that so arbitrarily governed her *belles lettres* had a contracting effect upon the genius of the country. Undeniably, it had many good results; but were they the best? The question agitated by Mad. de Stael is whether Germany might not have had, with a metropolitan Government, a more perfect literature. There are obvious reasons why the arts should be separated from *belles lettres* in this enquiry. It seems essential to the cultivation of the fine arts that they should be pursued where the largest number of competent spectators is to be found.

"The example of suicide never can become contagious." This is perhaps an error. There is contagion in every example in this world.

"As soon as we eradicate an ancient prejudice, we stand in need of a new virtue." If there is an interim, it witnesses the rise of a new vice.

"When the ancients personified love and beauty, far from weakening the idea that might be conceived of them, they strengthened it and adapted it to the capacities of men who had but a confused notion of their own sensations." It is undoubtedly a necessary result of the progress of cultivation that the mind becomes more capable of distinguishing ideal presence and more enfranchised from the thralldom of symbols. As it becomes cognizant of the intricate peculiarities of its spiritual nature, it will inevitably be less dependent on the plastic world without. We are to infer from this not that the fine arts are chiefly useful to man in a certain state of intellectual advancement, but that as man advances, they will be devoted to higher aims and embody a higher ideal.

"Works of fiction that appear to have no other aim than to amuse, cannot accomplish even that unless they have some philosophical tendency. Those romances which are descriptive of manners and character are frequently the means of conveying more knowledge of the human heart than history itself." I believe that history has done less than works of imagination to exalt the mind and give it nobler tendencies. It will doubtless be otherwise when history is written as it should be, when it shall have taken a lesson from romantic authors, and descended from its place of dignity to entertain mankind with things that concern them more intimately than the annals of royal families, the actions of military leaders, and the vicissitudes of Government. The genuine autobiography of the humblest individual will be more fruitful of good effects than the record of public events. The biographies of public men are purely conjectural when they treat of character. Does any human being believe that another can enter into his identity, see him as

he sees himself, and feel during a single pulsation just what he feels? Admirable historical portraits have been drawn, very serviceable; one author comes nearer the truth than another; but it is by no means impossible that could Tacitus have been invested with the identity of Tiberius for a single hour he would have been confounded at the great disparity between the man and his representation of him. So inscrutable are ever the motives of men, in their manifold minute shades. Still, the investigation of character is one of the noblest branches of history. But to return: men are under more obligation to writers of fiction than they are willing to acknowledge.

Some one has said, The proper study of mankind is man. But the value of such knowledge is perhaps overestimated. Suppose one had a thorough insight into the characters of his neighbours, would it tend to purify his own mind? or develop his powers? The knowledge of man is simply the knowledge of a creature who has left his proper sphere, and is trampling under foot the true laws of his being. If a man were to have in his mind the true standard of human existence, he might study his fellow-men without the probability of being much corrupted by their evil example. The introduction of the true standard of right living into a novel, spoils it for the world.

"It is from the more or less perfect combination of the means of influencing the sentiments, the imagination and the judgment, that we may appreciate the merit of different authors. There is no style worthy of praise if it do not contain two out of these qualities which, when united, form the perfection of the art of writing." The great value of the faculty of imaging an idea, is its fitness to communicate that idea with ease, promptness and force. Style is defective when the reader is obliged to discover images by which to represent the idea to himself. The style is then abstruse.

What dead letters, to most men, are those in which they embody the most important rules of moral conduct! They seem to set great store by them, and speak as though it would be a most serious thing to lose them from their memory; and think it an imperative duty to communicate them to children. It often chances that the young perceive the real life and soul and beauty that dwell in them, and see that this beauty is absolutely connected with their utilization and exhibition in generous conduct. Then, noting the strange contrast between these much admired precepts and the actual conduct of their elders, their earnest expression of noble maxims and equally earnest practice of a quite opposite code, they lift up their voices and ask for an explanation. Then the elders laugh. What? Imagine that we would degrade these holy maxims by subjecting them to the drudgery of our daily life? Oh no; these golden maxims are the divinest things we have; they were sent to us all the way from heaven by special messengers, and we take good care not to contaminate them by bringing them into contact with the base things of this world. And so they refer the foolish enthusiasts to a later period of life when they will understand how to treat rightly these glorious principles.

Love is the short delightful path to the same heaven to which the circuitous, rugged path of genuine ambition leads. Against the illusions of the first there is less help than against those of the second.

THOUGHTS ON THE GOSPEL OF JOHN.

THROUGH inadvertence we have fallen very much behind with these comments.

"If any man serve me let him follow me; and where I am there shall my servant be; if any man serve me, him will my Father

honour." xii. 26. What a privilege to serve one who has all power, who is going forth to deliver mankind from their most formidable enemies, and who has such love to his servants that he washes their feet, gives his life for them, and even cleanses their hearts and brings them to mansions prepared for them on high where there is no pain or death. Yet there is no master on this earth who does not more readily obtain servants than Jesus does. One would think that he were worse than any slaveholder. Well, we have entered his service, and now it behoves us to know what he would have us do. To know this, we are to look at him and see what he does. We are to shoulder our cross and go after him to Calvary. "Where I am there shall my servant be." So in his prayer afterwards: "that they may be with me where I am," Does he not mean, where he is spiritually, in his relation to the Father? "That the love wherewith thou hast loved me may be in them and I in them." It is the privilege of the Christian, whatever he is doing, to be serving Christ, and to be honoured of the Father.

"For this cause came I unto this hour." 27. That is, to die; so that he cannot pray to be delivered from it.

"Then came there a voice from heaven." This is the third time in the ministry of Christ that there came a voice from heaven. The voice of Christ was the voice of God; and the voice from heaven was simply for the purpose of witnessing to this fact. "God hath in these last days spoken unto us by his Son." "I have glorified and will glorify." Christ says afterwards, "I have manifested thy name." The glory of God was in the teaching and works of Christ, where many recognize it, and was in his sufferings and death where many do not recognize it.

"Said that it thundered." Others took a different view of it. Let us be glad that we are not dependent on such an unsatisfactory way of ascertaining the mind of God as this would have been. "Now shall the prince of this world be cast out." No man knoweth the Father but the Son. The glorifying of the name of God would involve the casting out of the Prince of this world. The Day of Pentecost made plain the significance of this term. The Prince of this world had been defeated in his endeavours to hinder the people of God from exercising at the throne of grace that faith which secures the fulfilment of the promises. The accuser of the brethren thought that Peter had surrendered every thing into his hands when he denied the Master; thinking it impossible that after such a showing of their hearts the disciples would ever venture to ask the Baptism of the Spirit. Alas! has not the church subsequently asked the prince of this world to resume his place? But Michael and his angels are to overcome him and cast him down effectually, as we learn from Revelation; that is, the believers will do it through the blood of the Lamb and the word of their testimony. Rev. xii. 11. And the scene of this victory is heaven, for it is won at the throne of grace.

"I, if I be lifted up, will draw all men unto me." Referring to his death, but also referring to the faith which ascertains the meaning of that death. Is. xlv. 23.

"Who is this Son of man? Walk while ye have the light." 35. The Son of Man is the light of the world, bringing to light

the sin of the world, and offering to save from it. "Believe in the light so that ye may be the children of light." Faith opens the door for light to come in and it brings life with it.

CORRESPONDENCE.

To the Editor of the Bombay Guardian.

SIR,—It is with no morbid desire to prolong an unnecessary or fruitless correspondence that I propose to again occupy a short space in your columns; but believing, as I have said before, that the point at issue is one of importance, I reply in the cause of truth most appropriately through "the Bombay Guardian."

Neaniskos explains, that the expression "a sad state of affairs" had reference "not to the non-attendance at class, but to the want of some disciplinary course of action respecting those who deliberately neglect this means of grace." This explanation was necessary, as the connection now pointed out was not obvious. The phrase, however, to say the least, was not well chosen; for it can scarcely be considered allowable to describe as "a sad state of affairs" the absence of a single rule of questionable expediency in the "ecclesiastical administration" of a society having such pretensions as the M. E. Church; while, on the other hand, it is most emphatically matter for regret that many who have felt and acknowledged the advantages derived from the proper use of this means of grace should now habitually neglect it. But apart from this, I beg to differ with Neaniskos, and hold that every rule, denominationally common or peculiar, in the polity or as he expresses it, "the ecclesiastical administration" of the various sections of Christ's Church, has of necessity something "to do with the Church of Christ in general," in that it concerns, more or less directly, the spiritual well-being or otherwise of the body of believers of whom that church is composed. Though "the class meeting is an institution peculiar to Methodism," the adoption of it as the *sine qua non* of membership does nevertheless affect the interests of Christ's church; it may not affect other denominations, but it must affect the body of whom Christ is the head, if members of the Methodist Church are to any extent members of that body.

Again, I take exception to the parallel drawn between class attendance, and "the rules concerning drink and sinful amusements" even in the limited sense asserted by Neaniskos. His so called test is waived in the case of persons of good standing in other societies seeking admission, which indicates that the attendance at class on the part of probationers, who are invariably those professing to be converted in our midst, is considered necessary to determine whether such are proper persons both in faith and practice to be received into membership; in other words—at the risk of being guilty of a pleonasm, which however may under the circumstances be allowable if it serves to explain my meaning—the question whether a probationer has attended class for six months is an inquiry as to whether there have been sufficient opportunities of learning the experience and observing the conduct of the individual seeking admission, rather than a reference to his conformity to any prescribed rule of attending the fellowship band. Turning to the form for the reception of members (Sec. 483 Disc.) we see nothing about the class-meeting being a test, the only reference to it is in the sense above suggested—"and have been under the care of proper leaders for six months" (page)

"The rules concerning drink and sinful amusements" are based upon the broad principle of Christian expediency, and have for their authority the inspired teaching of the Apostles, and the example of the primitive church; whereas the one proposed is of doubtful

expediency, and (as a rule) finds no mention in the sacred volume or the writings of the Fathers. The Apostle Paul referring to the former affirms "it is good neither to eat flesh nor to drink wine nor anything whereby thy brother stumbleth, or is offended, or is made weak." The test regarding the latter ("sinful amusements") is not, as is commonly supposed, methodistic in its origin, but was characteristic of the early church in the first three centuries. Neander tells us, "whoever frequented them"—the gladiatorial shows, combats of wildbeasts and all public exhibitions of that period, the patomine, the comedies, tragedies, the chariot and foot races, and the various amusements of the circus and theatre—"was by the general principle of the church excluded from its communion;" which Tertullian defends thus: "Though in scripture there may be found no express prohibition of theatrical exhibitions, yet it contains the general principles from which this principle follows of itself." "They saw," says a modern writer, "a forbidden region in worldliness, where at last is fought the battle between a vital and a nominal piety; where spirituality insensibly shades off into formalism." The rule of class attendance has no such warrant, and bears no parallel whatever to the others; from which it follows that my remarks, regarding the natural result flowing from the operation of the rule advocated by Neaniskos, have no application to "the rules respecting intoxicating drinks and sinful diversions." The position of our society is eminently scriptural in this respect. We cannot therefore be impeached on the charge of "intolerance or misguided zeal" in maintaining that position against the many who Neaniskos knows would join us, if permitted the enjoyment of the social glass or the intellectual entertainment of the dance and theatre. Such persons, I take it, have no sympathy with us, nor any "declining interest" and could not by any action on our part "be placed beyond the influence of the body with whom they felt it their duty to identify themselves," seeing they never were of us.

I certainly doubt the efficacy of the proposed test; but this should not be construed into urging "that the relaxation of the rule will aid to strengthen the weak hands and confirm the feeble knees"; the inference is forced.

I ask again, will the introduction of a rule, shewn to be unwarrantable, like the one advocated, tend to improve the spiritual condition of the non-attending members, or increase the effectiveness of their more orderly brethren? This I hold to be the vital point on which the desirability or otherwise of the innovation must depend; if it has this effect, I shall hail with joy its adoption; but if there is any doubt about it, I feel it my duty to raise a dissentient voice against a measure involving only a questionable good more than counterbalanced by positive harm and corresponding injury to the true interests of the Redeemer's kingdom.

Neaniskos admits that the present mode of dealing with negligent members has in some cases "resulted in their spiritual improvement," but, beyond the assertion, he does not prove how the proposed rule would increase the effectiveness of the society in its "grand mission." To "fall into God's line" we must obey His words of command; and not take upon ourselves to decide what those commands should be.

Even if the necessity for legislation in this particular were apparent, unless the compensating advantages resulting therefrom were less vague and visionary than they have yet been shewn to be, we had better, in my opinion, "bear the ills we have" than fly to others that we know not of.

Yours &c,

RECTUS.

3rd February 1880.

[We consider that we have surrendered enough space to this correspondence.—Ed. B. G.]

NOTICES.

RECEIVED for the Grant Road Church, from L. E. F. 100; A. W. M. 50; F. 50; Anon. 10. For seats: G. B. 3; Anon. 5; A. H. D. 15; Mrs. S. 10; M. A. 9; J. W. 9; J. F. R. 9; R. N. 6; R. W. 18; J. N. H. 9; Mrs. H. 6.

THE date for opening the new church on Grant Road is changed from the 19th to Tuesday the 24th at 7-30 p. m. when Rev. S. L. Baldwin from China is expected to preach.

I. F. Row.

THE first Quarterly meetings of the Bombay district of the M. E. Church will be held as follows: Poona, February 14. Bombay, 18. Egatpoora, 28. Nagpore, March 6. Lanowlie 20. As far as practicable the meetings will be held on Saturday evening.

D. O. Fox, P. E.

APPOINTMENTS for to-morrow: Falkland R. Hall 11 a. m. G. Bowen; 6 p. m. W. J. Gladwin.—Dean L. Hall, 11 a. m. W. J. Gladwin; 6 p. m. Rev. J. Knowles (of Cawnpore.) Mazagon, 11 a. m. & 6 p. m. I. F. Row.

Epitome of News.

SATURDAY, JANUARY 31.

—THE *Pioneer* remarks that the cavalry kneeboot in use by mounted European troops, has not given satisfaction during the Afghan campaign. When exposed to rain or snow it has been found to become so contracted and shrunk, as to render it impossible to get it off the foot. Some of the men so shod at Kabul suffered much from this cause, having literally to cut their boots off their feet, and to fall back on the true substitute for long boots, viz., ammunition blucher boots with putties, that is, flannel bandages wound round the leg and trousers from the ankle to near the knee. These bandages are worn alike by infantry or cavalry, and are an immense comfort, enabling the soldier to act, either mounted or on foot, without difficulty.

—Dhisjee Maharaj of the Vaishnava sect, another reputed incarnation of deity, has fallen under the scythe of death.

MONDAY, FEBRUARY 2.

—The Afghan Death-roll comprises a list of 71 officers who have fallen in action or died of disease during the present war.

—*Times of India*: "The Bombay army now starting for Kandahar is perhaps the most important that has ever left our shores, while their march from Kandahar to Herat is likely to be the most remarkable event of the present war. The whole Bombay force, including the reserves, who are now warned for service, amounts to 15,000 men, with the large proportion of eighty-three guns."

—*Deccan Herald*: Several complaints have reached us in regard to the doings of the police, who in Major Daniell's name, annoy respectable women going about their lawful callings, and threaten to take them before Major Daniell to have them get a "ticket." The very touch of these police is pollution to a respectable female. In one instance a nice-looking native girl, who attends a school at this station, was going to school with her slate and books in her hand, when she was accosted by a policeman, who professed to think her a bad character; in another instance an old ayah, about sixty years of age, was spoken to by a policeman on her way to the Post Office with a letter from her mistress in her hand; and in a third instance a young ayah, who serves a lady during the day, but goes home to her children at night, was accosted, and asked questions which would

make any decent woman blush. We think the folks of Bombay should think seven times before they re-introduce an Act into Bombay which gives such power to the police, and which, if some check is not given at once to proceedings such as we record above, will injure the character of all the respectable women in Poona. Are such things to be allowed under the sacred name of law and justice?

—A singular accident happened to Sir Mylles Cave, Bart., while staying with a friend on a shooting visit at Blackwell, Derbyshire. The baronet was dressing, when his artificial teeth slipped into the windpipe, where they now remain, despite medical efforts.

—Dr. Chalmers' centennial is to be celebrated March 3rd inst.

—*Indian Chr. Herald*: "The chief Hindoo Priest in the district of Kairaboni (Santhalistan) was baptized on a profession of faith in Jesus Christ last Wednesday week, by Mr. Patterson, Mr. Haegert's colleague. He had been an enquirer for some time before. He had lost all faith in idolatry about three years ago, but he was not brought to a knowledge of the truth as it is in Jesus till about eighteen months ago. He would have been baptized then were it not for his unwillingness to part with his *poita*. 'Do let me' he entreated the missionary, 'become a Christian and keep the *poita*. I will take it off' he continued, 'while I go down with you into the water and I will put it on again.' But they felt they could not do that. It was a great trial for him to part with the sacred thread and it took him more than a year to overcome the conflict. Blessed be God, at last His grace conquered. He who had 'believed with the heart unto righteousness' could not remain any longer without 'confessing with the mouth unto salvation.' His relatives were very angry with him at first, and his wife threatened to destroy herself; but God has wonderfully softened their hearts since then.

"This man was, and is held in great repute by the people of the village where he lives, and by the people of the neighbouring villages. 'Now that Bisso Nath has become a Christian' they say, 'we also will think of the religion of Jesus.' They have proposed to hold a meeting among themselves and examine the doctrines of Christ, and if they find that it is the true religion they will come over to Christianity *en masse*."

TUESDAY, FEBRUARY 3.

—We return thanks for the February number of the *Indian Railway Travellers' Guide* published at the *Bombay Gazette* press, and sold at 8 annas.

—In the face of the existing uneasiness among the tribes, and Mahomed Jan's declared intention of renewing the attack, orders have been sent down the line for the moveable columns at Gandamak and Jallalabad to be in readiness to move at the shortest notice.

—H. E. the Governor having declined to accede to the request of Mr. Nana Morjee for a further extension of his period of office as one of the Presidency Magistrates, Mr. Webb is confirmed in his acting appointment, and Mr. P. Ryan has been appointed Acting Third Magistrate.

—*Fræe Ch. Monthly Record*: Perhaps the most striking event in the recent religious history of France is that recorded in a letter of Dr. Pressensé of Paris, from which we extract the following:—

"While their own place of worship is being rebuilt, the Minister of Public Works, with consent of the Minister of Public Instruction, granted accommodation to the Protestants within the *Palace of Versailles*. A large audience assembled (2nd November 1879) on the first occasion of meeting in this unwonted place. 'French Protestantism,' writes one who was present, 'made its solemn entry into the palace of the king,.....and the Gospel proclamation resounded through the chamber of Louis XIV., not far from the room in which in 1715 the

great king breathed his last.'" No wonder that the French pastor who thus writes goes on to say, "When we heard the Bible and the Huguenot Liturgy read in that building, where in an upper room Madame de Maintenon had made Louis XIV. sign the Revocation of the Edict of Nantes nearly two hundred years ago, we were profoundly moved, and blessed God from the depths of our heart."

Dr. Pressensé further adds, as to the aspect of matters in the French provinces:—

"I had myself last week a very striking evidence of this tendency of men's minds towards the Reformation. I was called to attend a conference at St. Just, a little town in the Department of the Oise. In that place there are one thousand five hundred persons manifesting the keenest interest in the gospel. It seems as if the entire town would pass over as a body, with the mayor at its head, to the Protestant Church. Similar conditions exist in many other parts of the country."

—The coffee-palace movement is spreading. A company, with £15,000 capital, has been formed at Amsterdam, and an establishment has recently been opened at a cost of £3,500. It is proposed to form an association in New York, and the Canadian press is vigorously discussing the extension of the movement to Canada.

—The British Museum has acquired about a thousand more tablets and fragments of inscribed terracotta documents from Babylon. Amongst them is a tablet of Samsu-Irba, a Babylonian monarch hitherto unknown, who probably lived about the time of Bardes, and was one of the intermediate rulers between Cambyses and Darius, b.c. 518. Another fragment has a representation of one of the gates of Babylon.

WEDNESDAY, FEBRUARY 4.

—*N. Y. Evangelist*: The case of William Howard, who was arrested for stealing last Friday was strangely pathetic. He was out of work and unable to get employment. His family were starving, and his wife was very ill. The poor man had dropped from despair to desperation. His simple story moved those who heard it almost to tears, and led to an investigation which established its truth. His miserable room in a tenement-house in Mulberry street was found destitute of everything to sustain life, and his poor wife could hardly whisper. No sooner were the facts known, however, than relief began to pour in. Several physicians offered their services. Delicacies and comforts were immediately furnished for the sick woman. A generous furniture dealer furnished the room. A wholesale grocer sent an order for a supply of goods and an offer of employment. The sick woman was given \$100 in money, and her husband received several contributions, and was bailed out of prison, using his first hour of freedom to go and thank the men who had so kindly befriended him. And that Mulberry-street tenement was one of the happiest rooms in the whole city last Saturday night. This simple story shows what kindness, sympathy, and generosity there is in this great, wicked city. Kind and generous people are so often deceived by impostors that they have become naturally suspicious. But when a case of real suffering makes its appeal to them, it is sure to meet with an immediate response.

P. S.—Since the above was in type, a report comes that the man has been re-arrested, having been discovered to be an impostor and a criminal. This will be a damper to impulsive charity, and may lead some to regret that they are so prompt to relieve cases of distress. But such will be a very unjust conclusion. It appears that the man's family were really in the utmost poverty and want, their condition being made all the worse by the bad character of the father. While he is punished, let not the poor wife and children be shut out from pity and relief. It is seldom that we need to re-

gret an action that has been prompted by a kind and generous motive.

—*Deccan Herald*: On Saturday last, at half past four o'clock, a very large company of native ladies assembled in the Town Hall, Poona, to witness the distribution of prizes to the young ladies attending Mrs. Mitchell's Training College, and the schools under Mrs. Mitchell's superintendence. The total number present from the Normal Training College and the schools through out the city was 375. It was decided that invitations should be sent out to the native ladies of Poona, and we are glad to say that seventy-five ladies of the best families in Poona attended. There were several of the ladies present from the families of the Sirdars of the Deccan, and the chair was occupied by Lady Ramabai alias Bejabai Maharaj, the widow of the late Tatia Maharaj, who also distributed the prizes and made a very touching speech to the children of the schools. The children were examined by Mrs. Mitchell, and then Mrs. Durgabai, the senior lady in the Training College, addressed the ladies present in an excellent speech, in which she thanked them for their presence, and explained to them the benefits of education. Mr. Gannesh Wassudeo Joshi made a good speech and expressed his pleasure at seeing the ladies of Poona present on such an occasion. It was entirely a gathering of native ladies, and the members of the committee appointed by Government to co-operate with Mrs. Mitchell in her work. The sight was very gratifying, and shows that education is making progress in Poona.—

—*Times of India*: Kenoma was taken on the 29th, and partially destroyed. One sepoy of the 44th was killed in the assault. The Nagas fired a volley and bolted.

—The sum of Rs. 14,000 has been subscribed to the Bombay fund for the relief of the Irish distress.

—*Overland Mail*, Jan. 16; The French Chambers were reopened on Jan. 13. M. Gambetta has been re-elected President.

The Prince of Wales opened the Windsor and Eton Albert Institute on Jan. 10.

Further riots, accompanied by serious encounters with the police, have taken place in Ireland. Loans not exceeding 250,000*l.*, at nominal interest, are to be granted by Government for the carrying on of public works, with a view to the employment of the distressed people.

An unsuccessful attempt has been made by an Italian to shoot two priests at the Italian Church, Hatton Garden.

Amongst the deaths recorded this week are:—The Duke of Schleswig-Holstein; Sir John Low, K. C. B., G. C. S. I.; Major-Gen. A. Scudamore, C. B.; the Earl of Roden; Col. F. Le Blanc; Lieut.-Col. J. B. Bonham; Mr. Serjeant Parry.

In the Lower House of the Prussian Diet, on Jan. 12, a Bill was presented by the Government, authorising a grant of six millions of marks for the relief of the sufferers by the famine in Upper Silesia. It was announced that the Government proposed to construct two branch railway lines in Silesia, which would require a further grant of 12,500,000 marks. The number of persons needing relief is 106,000.

Sawas Pasha had presented a note to Sir Henry Layard, stating that the Sultan, being animated with a desire to preserve friendly relations with England, had been pleased to pardon Ahmed Tewfik. In reply, however, Sir Henry represented Ahmed Tewfik did not need to be pardoned, and demanded that the sentence passed upon the Mollah by the religious authorities should be declared null and void, and contrary to the laws of the constitution. On Jan. 11 Sir Henry had an interview with the Sultan, the result of which is described as "entirely satisfactory." His Majesty informed the Ambassador that he had arranged that Ahmed Tewfik should be sent to the island of Chio, and Sir Henry, before taking leave, announced that he would resume official relations

with the Porte immediately. This—it was announced next day—he has done.

The incident of the duel at Pesth, which led to an attack of the populace upon the club of the nobility, has not terminated.

The death is hourly expected of Deputy Verhovay, who was shot by Baron Maithenyi; and as it has transpired that in the fight the noble disregarded the rules of duelling, and as on the night of Jan. 13 the soldiery and police are charged with having behaved brutally to women and children, while they were clearing the streets, the excitement is becoming greater from hour to hour. In the disturbances which have taken place twenty-five persons have been killed and wounded. A later telegram says that the irritation and excitement among all classes of society are growing more intense every day, especially since a cabdriver and a young student were shot dead by the troops without provocation in clearing the streets. Shots are now fired at the police and soldiers from vehicles passing at full speed.

THURSDAY, FEBRUARY 5.

—*Times of India*: Professor Minayeff, of the St. Petersburg University, has something more than a scholar's knowledge of Oriental languages, and on Sunday last he proved before the Pundits and Shastrees of Bombay that he was able to converse very pleasantly in Sanscrit. His accent and the way in which he pronounced Sanscrit words were, of course, foreign, but he was very readily understood, and the conversation became general enough to convince the audience of the Professor's great erudition.

—*Home News*: A correspondent, writing at Pisagua on Dec. 5, says that Chilean ladies in Peru have been subjected to the most infamous treatment. In Callao several ladies were taken to the public square, stripped naked, ravished, and were afterwards forced to sing the Peruvian national anthem in a state of nudity. The Lima papers approved greatly of the conduct of the people at Callao, and similar scenes followed in the Peruvian capital. The Peruvians did not even respect the wives of foreigners. One of them, Senora Loyola, wife of Captain Plumer, was severely wounded, and many of the Chilean ladies in Peru have died from the brutal treatment they received. One was brought from Valparaiso out of her mind. An edict was afterwards proclaimed ordering all the Chilean females to leave Peru within twenty-four hours. About 100 left Lima, the others having no means of getting away. Those that left were most brutally treated, being stoned and thrashed with sticks.

—*Bombay Gazette*; London: "The Dean of Westminster in his flirtations with heterodoxy, draws the line, it seems, at M. Rénan. The members of the Hibbert Lecture Trust have this year secured M. Rénan as their lecturer; but Dean Stanley has not given to him the use of the Chapterhouse at Westminster as he did to M. Max Muller for last year's lectures. Some other place will therefore have to be found; and the applications for tickets are expected to be so numerous that it is probable a large hall will be required. The lectures are to be given about April, and each will be delivered, as before, both at a morning and afternoon meeting."

—Kabul, February 2.—Snow fell yesterday for ten hours and the hills and kotals about are deeply covered. This will postpone any tribal gathering in force for some time, although in Logar Mahomed Hassan Khan's band is reported to be growing stronger daily. Treasure, guns and ammunition reached here yesterday.

—The B. A. results of the Calcutta University examination of 1880 were published in last Saturday's *Gazette of India*. Very few have been passed, only 112 names in all, of which 726, and 69 are found in the 1st, 2nd, and 3rd classes, respectively.

FRIDAY, FEBRUARY 6.

—*Times of India*: An entirely novel industry has been inaugurated at Forbes and Co.'s Ice Factory. Fish oysters, prawns and so forth are frozen up in solid blocks of ice, varying in size with the quantity of fish to be preserved, and in this condition the fish remains frozen and perfectly intact for seven or eight days at least, and can be belivered fresh all over India, while the surrounding ice, which escapes any suspicion of a flavour of the fish, can be used for its ordinary purpose of cooling drinks. The regulation blocks of ice turned out at this factory are four feet long by four feet broad by nine inches thick, and the whole of the interior of this space, or any portion of it, can be packed with fish.

—The Sheik-ul-Islam has called on the Constantinople authorities to prevent the wearing of Paris boots, low dresses, and transparent veils by Mussulman women. He also complains of *cafés* being frequented by men in the hours of religious service.

—The *Indian Mirror* announces that it is proposed "to institute a new order in the Brahma Somaj under the name of 'Brahma Sadhak.' Those who wish to cultivate devotion and piety without giving up secular avocation will be admitted into the order, Bhai Hari Sunder of Gya and others, if willing, will be formally initiated in the Brahma Mandir.

—The Mormons are said to be contemplating a general migration from Utah to Mexico. A conviction has for some time past been growing among them that 'they must go somewhere,' and recent events show that they are preparing for a move.

—Letters from Zanzibar up to the 12th ultimo report that Thomson, of the Royal Geographical Expedition, had been heard of at the north end of Lake Nyassa, which he passed on the 29th of September. The letters which he despatched from thence had not yet reached Zanzibar. Two members of the Livingstone Mission have started to examine a road for trade between Nyassa Tanganyika. The Abbe Debaye had failed to start from the north of the latter lake, as the people were hostile. He will now go by the usual route to Nyangue, then north into unexplored territory. Captain Carter had reached Tanganyika.

—Some peasants of Gaza, while rummaging in the sandhill, Tell el Ajoul, discovered lying on its back a splendid marble statue of Jupiter. It is not yet wholly unearthed, but M. de Reinach pronounces it to be of the best Alexandrian age, the face and hair being admirably chiselled, and it may, perhaps, be a copy of Phidias's Jupiter Olympus.

—Deaths last week, 429.

Selections.

BOMBAY MISSIONARY CONFERENCE.

The first of a series of Missionary meetings was held last evening in the Money School. The Rev. Jani Ali conducted the introductory service. The sermon was preached by Rev. R. A. Hume, of Ahmednugger.

Mr. Hume began by saying that one verse in the Bible secured to him the right to place the work of missions on the plan of the noblest principle, and by implication to assure it of success; that verse is John 3:16—"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." If now God so loved the world as to give his Son for it, it is godlike in men to love the world, and to make every effort that God's purpose may be fulfilled. For one who desires to do right it is enough to know what God thinks about any matter; that will be unquestionably the best. Yet many people, some even calling themselves Christians, denounce missions as useless, and doomed to failure; but the principle of mission work could not have a higher

sanction than this, that it is god-like. This verse also demands the vigorous prosecution of mission work. Men entertain too low a view of sin and its consequences. They think it charitable to hope that most men will be saved without Christ. But there is no ground for thinking that they will. If without Christ men are in danger of perishing, then the common estimate of the importance of missionary work is far too low; and no higher reason for prosecuting it with vigour can be found than that given in the text. Again, the measure of interest in missions is what we give for them, and the way in which we give it. Some give a few rupees a year, some give much. But all our expressions of love to the world look small when compared with God's gift of his Son. What we do give we may estimate at a high value. But the manner of God's giving is different. The Bible contains no expressions respecting the love of God to the world which indicate the consciousness on his part that the gift was great. Nothing could better illustrate the disinterestedness of God's love than this silence. This disinterestedness should be characteristic of Missions. It is not always. All—both those who are and who are not missionaries—fail to rise to this wholly disinterested love. Here, doubtless, is the weakest point of missions. This evil can be removed only by the power of Christ. Just as far as missions are carried on for Christ's sake, will they be properly conducted. We speak of the obstacles in the way of missionary success. The text suggests a thought which dwarfs them. God loves the world. In this is the hope of the world; not in men, or in what men can do. God's love is the fountain of perennial supply for missions. God loves the world; then he will not let his own work fail, for want of money, or men, or suitable agencies. God loves the world, and yet patiently does he wait for the accomplishment of his purposes of love: *We, too, should have patience.* God loves the world; then some day, the world will love God. His purpose will never fail. The telling of the tidings of God's love is not committed to technical missionaries. "Let him that heareth say come." When through the whole church he that heareth says come, then he who testifieth these things will surely come quickly. Then the world will love God and the consummation on earth being reached, the scene will be transferred to heaven. In that world what the developments will be of God's love to his saints and their love to him, when unalloyed by any element of sin, we cannot conceive, nor hath it been revealed. "As it is written, eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him."—(*Times of India*.)

THE DOCTRINE OF THE BAPTISM OF THE HOLY GHOST, AS SET FORTH IN THE SCRIPTURES.

BY REV. ASA MAHAN, D.D., LL.D.

Those who regard our Saviour as manifested to take away in this life our actual, but not indwelling sins, will exercise a very different form of faith in Him from those who regard themselves as authorised and required to look to Him for salvation full and complete in both forms, and believe, that under the Baptism of the Holy Ghost, Christ does, in fact, "save to the uttermost" in both forms. In preceding articles we have verified the doctrine we teach upon this subject, by an appeal to facts of conscious sanctified experience. Our present appeal is "to the law, and to the testimony," on the same subject. I argue, then, that the scriptures authorise and require us to exercise absolute faith in Christ to "save us to the uttermost," through the eternal Spirit, from *indwelling*, as well as from *actual* sins, and argue this doctrine from the following considerations:—

1. The Scriptures present us with no basis, whatever, for the dogma, that Christ saves from *actual*, and not from *indwelling* sin. We could just as readily prove that He does save, and was manifested to save, from indwelling, and not from actual sin, as that He was manifested to save from the former, and not from the latter.

The teachers who make this distinction, never attempt to verify it by an appeal to Scripture. The reason is obvious. There is nothing in the Bible to justify, or apologise for, such a distinction.

2. No doctrine, we remark in the next place, is or can be more absurd than that which affirms that "Christ was manifested to take away our sins," and that in doing this, He simply aims at the prevention of actual sin, while He leaves the evil propensities, "the lusts which war in the members," as they were before. What if, when He entered the temple and found it "a den of thieves," He had simply set about stopping *acts* of trading and money-changing, leaving the buyers and sellers, and money-changers, together with their sheep and doves, and tables, as they were. Leaving matters in this state, there would, of course, be much of buying and selling, and exchanges in His Father's House. Yet the *acts* of wrongdoing could be *gradually* prevented, "little by little," until, at the destruction of the temple, the dissolution of the body, all the evils would be removed. This would be no more absurd than is the dogma, that the Holy Ghost with Christ and the Eternal Father, shall dwell in our bodies and spirits as His consecrated temples, and dwell there in the midst of all the corrupting propensities of our old natures; all the grace and power of every person of the Sacred Trinity being directed simply and exclusively to the prevention of *acts* of sin, and doing nothing to remove or modify the lusts which induce such *acts*.

3. We argue the truth of the doctrine we teach, from the *inspired prayers* recorded in the Bible. Take as an example, the 51st Psalm. David, as all our readers will admit, composed and recorded this Psalm, under the immediate inspiration of the Holy Spirit. No one will for a moment entertain the absurdity, that the Spirit of God ever inspired a prayer not in accordance with the Divine will. "He maketh intercession for the saints according to the will of God" (Rom. viii. 27). "And this is the confidence that we have in Him, that if we ask anything according to His will, He heareth us; and if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of Him" (1 John v. 14, 15). What are the specific objects of the prayer in this Psalm? They are twofold. 1. The forgiveness of actual sins. "Hide Thy face from my sins, and blot out all mine iniquities" (verse 9). 2. The utter eradication of the *causes* of actual sins, viz., evil dispositions and tendencies, and the creation in their stead of pure and right dispositions and tendencies. "Create in me a clean heart, O God, and renew a right spirit within me." The main burden of the prayer of the Psalmist is, not for the mere forgiveness of actual sin, but the eradication of indwelling sin which induces the former, and the creation within of "a Divine nature," which will prompt to obedience. When we look to Christ to take away our indwelling, as well as actual sins, we do ask for that which accords with the Divine will, and shall "have the petitions that we desired of Him," or the Spirit did not in this Psalm "make intercession for the saints according to the will of God."

Let us turn now to the prayer which the Holy Spirit inspired Paul to make, and to record "for our instruction and admonition." "The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ" (1 Thess. v. 23.) The literal meaning of the original term rendered "wholly," is, in all respects unto perfec-

tion. The use of the terms, "whole spirit, and soul, and body," undeniably implies that, not only our voluntary activities, but our whole being and propensities, are included in this prayer. Now it is a contradiction in terms to say that an individual is, or can be, "*sanctified wholly*," while his indwelling sins, his sinful lusts, evil tempers, and corrupting propensities, remain as they were from the beginning. The Spirit does, in fact, not "make intercession for the saints according to the will of God," or when we pray to be saved wholly from indwelling, as well as from actual sin, we "ask according to His will," and "shall have the petitions that we desired of Him." Those who pray for less, or expect less, than all this, when they pray, cut themselves off from more than half of the richest blessings in store for them. We need not cite other passages on this fundamental point.

4. Equally explicit and absolute are the revelations of inspiration, through the *promises*, on this subject. In 2 Peter i. 4, we have a revelation perfectly explicit of the leading object for which these promises were given. "Whereby (through Him that hath called us to glory and virtue) are given unto us exceedingly great and precious promises, that by these," that is, by embracing them by faith, "ye might be partakers of the Divine nature, having escaped the corruption that is in the world through lust." The promises, then, proffer to our faith two blessings of infinite importance—deliverance from actual sin, an "escape from the corruptions that are in the world through lust"—and a "Divine nature," in the place of the old one, the lusts which induce those corruptions or sins—a "Divine nature," which will prompt to love and obedience, just as indwelling sin, or lust, prompts to actual sin. Such is the undeniable meaning of the passage under consideration. Think now, reader, of the absolute promise appended, 1 Thess. v. 27, to the prayer offered up in the preceding verse. "Faithful (trustworthy) is He that calleth you, who also" (He being inquired of by you to do it for you), "will do it," that is, "sanctify you in all respects, throughout spirit, and soul, and body," unto perfection. To confine this promise to mere actual sin, and not to give it the full meaning under consideration, violates every known law of Biblical interpretation.

In Isa. i. 25, God absolutely promises to "purely purge away our dross, and take away all our tin." We know well that the real dross and tin of the soul must include not only actual sin, but "the law of sin and death," which induces such sin, "the lusts which war in the members," "the lusts of the flesh, the lusts of the eye, and the pride of life," which induce servitude to sin. How false and absurd would be the declaration that God had "PURELY purged away our dross, and taken away all our tin," when He had left those lusts unpurged and not taken away at all?

In Ez. xxxvi. 25-27, God absolutely promises, on condition, verse 37, that He is "inquired of by us to do these things for us," to do for us three distinct and specific things. 1. To take away all our actual sins. "Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols will I cleanse you." 2. To take from us all indwelling sins, all evil tempers, lusts, and dispositions, and to induce in their stead a "Divine nature," or pure tempers, and dispositions. "A new heart also will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and give you an heart of flesh." 3. To baptize us with the Holy Ghost, and render us fruitful unto every good work. "And I will put my spirit within you, and cause you to walk in My statutes, and ye shall keep My judgments and do them." Salvation from sin in no form is promised in the Bible, or salvation from indwelling, as well as from actual sin is promised. The arguments which would take sin in any one form, would take it in every form, out of the circle of the promises.

5. A mere reference to direct Scripture testimony is all that is requisite to determine fully the truth upon this subject. We all know, and none deny, that the terms "old man," "sin that dwelleth in me," "law of sin and death," "law in the members warring against the law of the mind," "sin in the flesh," and "the body of sin," mean the same thing, and refer, not to actual sin, but to the evil propensities, the old nature, which induce actual sin. What is the expressly revealed purpose of God in respect to this old nature, this "law of sin and death," indwelling sin, or "the body of sin"? "Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin" (Rom. vi. 6), "God sending His own Son in the likeness of sinful flesh, and for sin, condemned (to destruction) sin in the flesh, that the righteousness of the law might be fulfilled in us." In the first of the above passages, actual sin, "serve sin," and actual obedience, "the righteousness of the law," obedience which the law requires, are placed on one side, and the propensities—"body of sin," and "sin in the flesh"—are placed on the other, and the purpose of Christ's death is affirmed to be—to prevent actual sin, and secure obedience, by *destroying* the evil propensities, indwelling sins, which induce actual sin, and prevent actual obedience. Nothing can be more plain and explicit. No, reader, you do yourself infinite wrong if you merely look to Christ to save you from actual sin, and do not at the same time "come to God by Him" to have "the old man crucified with Him," and "the body of sin destroyed, that henceforth you shall not serve sin."

We notice, in conclusion, an important mistake into which not a few individuals fall who seek the blessing of entire sanctification, and the Baptism of the Holy Ghost. They do not, at the same time, or after the Spirit is given, enquire of God, to verify, in their conscious experience, all the specific promises pertaining to the taking away, not only of actual, but of indwelling sins, and the impartation in their stead of a "Divine nature," "a new heart, and a new spirit," and new tempers, dispositions, and tendencies.—(*Divine Life*.)

Miscellany

Worthies of Science. By JOHN STOUGHTON, D. D., Author of "Homes and Haunts of Luther," "Our English Bible: its Translators and Translations," &c. London: The Religious Tract Society.

We cannot give a better view of Dr. Stoughton's design in this volume than by quoting the words of the brief preface. Here they are:—

We often meet with those who believe either that science creates a prejudice against religion or that religion produces a prejudice against science. Many suppose that they are incompatible. The object of this volume is not to reason on the subject, but to show that, in a large number of instances, scientific men have illustrated in their lives a perfect harmony between the two pursuits.

Complete biographies must not be looked for on these pages. Only such points are introduced as serve to present clearly to every reader the kind of union just noticed. Each "worthy" is left to speak on both scientific and religious matters, as much as is convenient, in his own language; or summaries of his discoveries and opinions are drawn from sources acknowledged to be trustworthy.

This seems to us to be an excellent and necessary design. The scientific materialists of the day coolly assume that faith and culture cannot co-exist in the same person; that "evolution" has sapped all the bases of belief; that the world is rapidly getting ready for Professor Huxley's "new religion." Here are the names of seventeen "worthies," whose renown as men

of science or philosophers will shine at least as bright, and resound through the ages as long, as any of the names which this generation has produced. and all of them have been devout believers, not a few of them most earnestly and energetically so. Roger Bacon, Nicholas Copernicus, Francis Bacon, René Descartes, Blaise Pascal, Isaac Barrow, Robert Boyle, John Locke, John Ray, Gottfried W. Leibnitz, Isaac Newton, George Cuvier, John Dalton, Michael Faraday, David Brewster, John F. W. Herschel, and Adam Sedgwick form a galaxy of scientific glory and usefulness which it would be hard to equal, and impossible to surpass by any of our own scientific great ones. And they were all more or less imbued with religion, and sustained by religious faith. Several of them were as earnest in their endeavours to extend Christianity, as in their efforts to enlarge the domain and enhance the authority of true science. Dr. Stoughton has rendered good service, especially to educated young men, by the publication of this most useful and timely volume.—(Watchman.)

TELEGRAPHIC NEWS.

Berlin, January 29th: It is intimated that the German Treasury will not resume sales of the silver.

London, 30th: The *Times* of to-day in a leading article hints that it would be unadvisable for us to hold Herat and Kandahar, and suggests that we only keep the Passes.—The Duchess of Marlborough yesterday at a meeting of the Relief Fund Committee made an address in which she repudiated the aspersions of Mr. Parnell.—A Moscow paper states that General Tergukasoff has arrived at Tiflis with the object of discussing the possibility of Russia continuing offensive operations against the Tekke Turcomans, considering the great scarcity of camels.

St. Petersburg, 30th: The *Golos* advocates reconciliation with the Poles, and re-asserts that negotiations are believed to have failed for the establishment of an independent Polish kingdom.

London, February 2nd: A memorial has been forwarded to Lord Beaconsfield asking for an enquiry respecting the late executions at Kabul of persons not implicated in the massacre of Sir Louis Cavagnari and staff at the Residency.—The *Times* of to-day publishes a telegram from India, stating that the report that the Victory is desirous of resigning office is untrue.

St. Petersburg, 2nd: A conflict took place in St. Petersburg to-day between the police and a body of Nihilists, several of whom were arrested. A revolutionary proclamation has been issued by the students of Russia, declaring that the struggle to the death will be continued against the Russian Government.—The Russian press deprecates the occupation of Herat by Persia under the auspices of England.

New York, 2nd: The New York press in discussing Mr. Parnell's policy generally condemn it.

London, 3rd: OBITUARY.—Colonel Munro, 93rd Highlanders.

Washington, 3rd: A special sitting of the House of Representatives has been called for the purpose of hearing Mr. Parnell speak upon the Irish land question.

London, 4th: The result of the experiments ordered by the Government to be made at Woolwich with the 38 ton gun belonging to H. M. S. Thunderer, with the object of finding out the immediate cause of the bursting of the twin weapon, has proved that the accident was caused by double-loading.—The *Gazette* announces the promotion of Major St. John to the rank of Lieutenant-Colonel R. E. in recognition of his special services in Afghanistan.

New York, 4th: A separate subscription towards the Irish Relief Fund is appealed for by the *New York Herald*, the proprietors of which paper are alone subscribing one hundred thousand dollars.—Public opinion in Canada is strongly opposed to Mr. Parnell's policy.

Berlin, 4th: The *National Zeitung* announces that the Austrian Government has determined to increase the national defences of the Empire, and that the question of the fortifications of Vienna is now being discussed.

London, 5th: Parliament was opened to-day by Her Majesty the Queen in person, but the speech from the Throne was read by the Lord Chancellor. Her Majesty in her speech says her relations with all Foreign Powers are friendly, and that events have taken place since the prorogation of Parliament which tend to the maintenance of peace based on the principles of the Berlin Treaty, though much remains to be done to repair the disorder still existing in many parts of Turkey. Her Majesty then refers to the heroic defence of the Residency at Cabul and the subsequent massacre of the Embassy there, and praises the skill with which such a rapid march was made on Cabul. The operations in Afghanistan reflect the highest credit on officers and men of both British and native forces engaged. Her Majesty then says that the abdication of the Ameer Yakoub Khan and the unsettled condition of the country render the recall of her troops impossible at present, but that the principle and action of Government will remain unchanged, and that while determined to make the frontier of India strong, it (the Government) desires to establish friendly relations with the Afghan rulers and people. With respect to Cape affairs, Her Majesty hopes the time is approaching for important advances to be made towards an African Confederation. The speech then refers to measures taken in connection with Irish relief, a bill for which provides for the necessary advances from the church surplus. Hopes to resume the Criminal Code and improvement in Bankruptcy law, and announces Bills for enlarging the powers of owners of settled land to simplify conveyance and also to amend Lunacy Laws.

PASSENGERS SAILED.

Per P. and O. Str. *Surat*, Jan. 31 :

For Southampton.—Rev Mr T A Rambart, Mr C H Berry, Mr T S Harding, Mr Thornton and Mr D Jones.

For Brindisi.—Mrs Prescott Roberts, Mr T Kingsley, Mr C Sharpe, The Hon'ble Mr Justice Green, Mrs Green, Mrs Oliver, Mr W Pigot, Mr G J Arbuthnot, Dr E H Williams, Mr Swann, and Mr J N Edgar.

For Venice.—Rev Mr H Muir, and Dr and Mrs Ogg & 3 children.

For Suez.—Mr and Mrs J M Maclean, Mr J M Richards, and Mr J G Murray.

For Malta.—Major F C W Drummond.

Per Str. *Sumtra*, Feb. 1 :

For Marseilles.—Rev W Spencer, Mrs Spencer and one child.

For Genoa.—Mr Maxwell, Mr Drysdale, Rev E G Cunningham, Mrs Cunningham and three children, Col Ceresa, Rev Fr Louis, Mr Hagne, Rev H C Deane, one gentleman, Mon St Martine, Col Watson, Miss Watson, and Mr A Herman.

For Suez.—Mr Gustav Geneguel.

PASSENGERS ARRIVED.

Per P. and O. Str. *Travancore*, 4 :

From Southampton.—Mr D Rutherford, and Mr and Mrs Bamber.

From Brindisi.—Mr E J Webster, Major and Mrs Novern, Mr H A MaPock, Mrs E M Playfair, Mr A H Spry, Major Colledge, Mr A Hunter, and Col and Mrs F P Bartholemew.

From Venice.—Major and Mrs C Grant, Mr C H Wilks, Mr Alexander, and Mr W L Hudson.

Per Str. *Meuiela*, Feb. 1 :

From London.—Mr J H Hogg, Mr H Hogan, Mrs A Hogan, Miss Macmillan, Miss Rushton, and two infants, Mr G Davidson, Mr M Shelverton, Miss Fairbrother, Mrs Cunningham, Mr D Peters, Mrs Frost, and Miss Frost.

Domestic Occurrences.

BIRTH.

PRICE—On the 27th January 1880 at Bangalore, the wife of Captain R. Locke Price, Mysore Rev. Survey of a daughter.

MARRIAGE.

REYNOLDS—VINCENT—January 28th, at Mhow. Alfred Thomas Reynolds, Orderly-room Sergeant, 29th Regiment, to Annie, eldest daughter of Conductor J P Vincent, Commissariat Department.

DEATH.

WHITTEN—January 31st, at Parell Police Station, Eliza Maria, the wife of W. C. Whitten, Inspector of Bombay City Police, aged 19 years.

"BOMBAY GUARDIAN."

Subscriptions received from 31st January to 7th February 1880.

H. Bowen, 28th February 1881, Rs. 10 ; Mrs. P. K. Fallon, 31st December 1880, Rs. 7-10 ; Rev. R. O. Lohr, 24th July 1880, Rs. 7-10 ; H. B. Boswell, 31st January 1880, Rs. 9-4 ; G. Ainsworth, 31st January 1880, Ans. 8 ; W. Jeddo, 29th February 1880, Re. 1.

Advertisements.

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T. J. SCOTT.

Principal

Bareilly, N. W. P.

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